

Characteristics Of Transformational Educational Leadership In The Era Of Society 5.0 The Perspective Of The Quran

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ABSTRAK

Artikel ini membahas tentang karakteristik transformasional kepemimpinan pendidikan di era masyarakat 5.0 dalam perspektif Al-Qur'an. Tujuan dari penelitian ini adalah untuk menganalisis karakteristik kepemimpinan transformasional dan implikasinya terhadap pendidikan di era masyarakat 5.0 dalam perspektif Al-Qur'an. Penelitian ini menggunakan metode penelitian library research. Dalam proses penafsiran ayat-ayat tentang kepemimpinan dalam pendidikan, penulis menggunakan metode maudhui (tematik). Adapun hasil dari penelitian ini adalah bahwa karakteristik kepemimpinan transformasional perspektif Alquran dapat dilakukan melalui musyawarah sebagai kunci keterbukaan dalam sebuah lembaga pendidikan, keadilan, kejujuran dan obyektivitas, inovasi, dan bekerja sama. Sedangkan mengenai implikasi kepemimpinan transformasional pendidikan di era society 5.0 perspektif Alquran sangat berpengaruh dalam memajukan pendidikan, yaitu dengan pemimpin tidak hanya memiliki sifat-sifat kepribadian yang baik, tetapi pemimpin di era sekarang juga harus mampu mengembangkan teknologi yang sedang berkembang, memperhatikan dampak sosial yang terjadi dilapangan, serta menjaga privasi dan keamanan data sebagai proses menciptakan lembaga pendidikan yang lebih maju.

ABSTRACT

This article discusses the transformational characteristics of educational leadership in the era of society 5.0 from an Al-Qur'an perspective. The aim of this research is to analyze the characteristics of transformational leadership and their implications for education in the era of society 5.0 from a Koranic perspective. This research uses the library research research method. In the process of interpreting verses concerning leadership in education, the author uses the maudhui (thematic) method. Meanwhile, the results of this research are that the characteristics of transformational leadership from a Koranic perspective can be carried out through deliberation as the key to openness in an educational institution, fairness, honesty and objectivity, innovation, and working together. Meanwhile, regarding the implications of educational transformational leadership in the era of society 5.0 from the Koranic perspective, it is very influential in advancing education, namely by leaders not only having good personality traits, but leaders in the current era must also be able to develop developing technology, paying attention to the social impacts that occur. in the field, and maintaining data privacy and security as a process of creating more advanced educational institutions.

INTRODUCTION

The low competence and professionalism of leaders is one of the keys to the problems of Islamic education in Indonesia. The leadership crisis is a problem for many Islamic educational institutions. And the leadership crisis in Islamic educational institutions can also cause the loss of the vision of Islamic education in anticipating the industrialization of education and finding solutions to go beyond it (Inayati, 2017). To face this challenge, educational institutions seem to need to improve their quality towards a better direction. Efforts to improve the quality of education will not be separated from the role of educational leaders as top figures who "manage" all educational activities. A leader must have high abilities and qualities in influencing his subordinates through careful management and planning (Hasna Nabilah Mumtaz, Ismatu Zahroh, 2023).

Previous studies that discuss the transformation of educational leadership in the modern era and leadership based on QS Ali-Imran/3: 159 are categorized into 3 tendencies: First, the characteristics of transformational leadership in Islamic education (Hifza, Muhamad Suhardi, Aslan, 2022; Ilham Yahya Romandoni, Sulistyorini, 2023; Kurniawan, 2022). Second, the perspective of leadership in education (Fairus Athiyah, 2019; Muhayanah et al., 2020; Ulfah et al., 2022). Third, transformational leadership to improve education in the era of society 5.0 (Akhmad et al., 2021; Anam, 2022; Zulkhairi, 2021). These findings have not discussed in detail the transformational characteristics of educational leadership in the era of society 5.0 from the perspective of the Qur'an in detail.

This study aims to expand and complement the lack of studies on the characteristics of transformational leadership in education in the era of Society 5.0, by reviewing through the Qur'anic perspective. The main focus is to identify leadership principles that are in line with the challenges of the

digital era and technology-based society. This study also aims to explore the values in the Qur'an that can serve as guidelines for producing educational leaders who are visionary, innovative, and oriented towards the benefit of the people. In addition, this study seeks to find practical ways to apply these leadership characteristics in an effort to improve the quality of education, encourage teacher and student motivation, support learning innovation, and create an inclusive and spiritual value-based educational community. In line with this, three problems can be formulated

Leadership in education today faces major challenges amid the global crisis, where many education leaders are struggling to manage complexity and rapid change. Much data shows the high turnover rate of principals and other education leaders due to heavy work pressure, frequently changing policies, and minimal resource support. These conditions affect teacher motivation, hinder innovation, and reduce the quality of learning. However, leadership in education is not only about carrying out administrative tasks. More than that, education leaders are expected to be good role models, implementing knowledge in deeds and practicing deeds with knowledge, as taught in the Qur'an. This aims to create benefits, both for life in this world and the hereafter (Inayati, 2017). Therefore, efforts to develop strong and innovative educational leaders are becoming increasingly urgent to answer future challenges.

LITERATURE REVIEW

Transformational Leadership Characteristics

Transformational leadership is characterized by four main elements: idealized influence, inspirational motivation, intellectual stimulation, and individualized attention (Al Yahyaee & Mohamad, 2021). Leaders with this style are able to inspire and motivate their followers to achieve extraordinary results, while encouraging creativity and innovation (Gonfa, 2019). They serve as role models, build a shared vision, and provide a meaningful sense of purpose (Niphadkar & Kuhil, 2017). In the context of organizations, transformational leadership has proven to be very effective in facing challenges and adapting to environmental changes (Gonfa, 2019; Niphadkar & Kuhil, 2017).

In the public sector, younger and less experienced employees tend to prefer individual attention, while more senior and experienced employees value idealized influence and intellectual stimulation (Al Yahyaee & Mohamad, 2021). Interestingly, these leadership characteristics are also in line with the teachings of Ki Hajar Dewantoro, an Indonesian educational figure, who emphasized the importance of role models and empowering followers (Samsudin & Azizah, 2021).

Society 5.0 Era in Education

The Society 5.0 era brings major changes in the world of education, emphasizing the importance of social responsibility and the integration of innovation in the learning process. In this era, students are required to develop creativity, critical thinking skills, effective communication, and collaboration skills (Harahap et al., 2023). The role of technology is very crucial in transforming education, facilitating active learning, and improving the overall quality of education (Legi et al., 2023). As the COVID-19 pandemic further emphasizes the relevance of technology integration in education, it allows the teaching and learning process to continue even without direct face-to-face meetings (Hikmat, 2022).

In preparing society for the Society 5.0 era, the education system is required to adapt to rapid technological developments, especially by prioritizing digital skills, creativity, and problem-solving abilities (Legi et al., 2023). This transformation requires both educators and students to be more innovative, productive, and able to compete at the global level (Harahap et al., 2023). Overall, Society 5.0 not only presents challenges, but also opportunities for the world of education to develop and meet the needs of a technology-based future.

Leadership Characteristics of Society 5.0 Era

Leadership in the Society 5.0 era requires an approach that combines democratic and laissez-faire leadership styles, considering that society is now more educated and has broader insights (Imtinan, 2021; Pinggala & Wibawa, 2022). Effective leaders need to be able to manage change, promote collaboration, inspire innovation, and build solid relationships amidst the complexity of the work environment (Diana & Soeratin, 2023). The main skills that leaders must master include language skills, information technology literacy, and writing skills (Imtinan, 2021). The transformational leadership approach, also known as integrated intelligent leadership, is key to developing smart cities in the Society 5.0 era. This approach emphasizes the importance of building smart communities, governments, and smart infrastructure, technology, and environments (Ardinata et al., 2022). In addition, both leaders and employees are expected to maintain transparent communication and provide constructive feedback to support

organizational growth (Pinggala & Wibawa, 2022). These leadership characteristics are essential to face complex challenges in an increasingly connected society in the era of Society 5.0.

METHODS

This study uses a library research model, because it analyzes documents and information sources related to what is being researched (Zed, 2008). The purpose of this study is to analyze the transformational characteristics of educational leadership in the era of society 5.0 from the perspective of the Qur'an, to understand the meaning of a transformational characteristic of educational leadership in the Qur'an that has developed in the era of society 5.0, and what the instructions of the Qur'an are related to leadership. In the process of interpreting the verses concerning leadership in education, the author uses the maudhui (thematic) method. The maudhu'i method is a method that directs views to a particular theme, then seeks the views of the Qur'an on the theme by collecting all the verses that discuss it, analyzing and understanding verse by verse while enriching its description in various perspectives (Suhartawan, 2021).

RESULT AND DISCUSSION

Characteristics of Educational Leadership from the Perspective of the Qur'an

In the current era of globalization, a change in leadership becomes a characteristic that must be carried out by educational institutions as a form of adaptation to the times. If the leader in the educational institution does not make changes, in the sense of following the current developments, then the educational institution will also be left behind. The Qur'an itself explains the characteristics of leadership that can be applied in educational institutions, this is stated in QS. Al-imron 3: 159, namely:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"So, thanks to Allah's grace, you (Muhammad) were gentle towards them. If you act hard and have a rough heart, they will certainly distance themselves from those around you. therefore forgive them and ask for forgiveness for them and consult with them in this matter."

In the interpretation of Al Misbah, Quraish Shihab explains that in an organization when holding a meeting, and the person is in the position of a leader, then the things that must be avoided are harsh words and stubbornness. If this is not done, the members of the meeting will leave (M. Quraish Shihab, 2016).

This emerged with the existence of al-asbab An-Nuzul from the verse, which is related to the Muslims who experienced defeat during the battle of Uhud. Actually, in that incident, there were many things that happened, namely inviting human emotions, but with the gentleness of the Prophet Muhammad SAW, this began to exist. He deliberated before going to war, namely accepting proposals from various parties and the prophet himself did not side with one.

The above wording is related to the command of Allah to the prophet to forgive as a form of good personality character. As stated in the interpretation of Quraish Shihab regarding the next verse which reads "if you were hard and harsh-hearted, they would certainly distance themselves from those around you", this is understood if from the word (لو) the word is used to describe something that is conditional but the condition is not realized (M. Quraish Shihab, 2016).

After that Quraish Shihab interpreted a verse, namely "to be harsh", this indicates the external aspect of humans. While the word to be harsh refers to the internal side of humans. It can be interpreted that the best is a combination of external beauty and accompanied by good morals. This is closely related to verse 128 of QS. at-Taubah (M. Quraish Shihab, 2016).

Next, Quraish Shihab just entered the key word that is the main emphasis in this verse, namely regarding "deliberation". The word deliberation basically comes from the word شور which means something can be taken or removed from another or can be said as an opinion. Deliberation in this case is likened to a bee that is able to produce honey, even the honey can be used as a medicine for disease and as a source of health. Therefore, the prophet likened a believer to a bee, because a believer will not damage but will carry out amazing cooperation wherever they are. As the message of the Qur'an conveyed in the verse above واستغفر لهم.

Based on the interpretation above, it can be concluded that a person should be gentle towards others and avoid being stubborn. Because every problem must have a way out, namely through deliberation. After describing Quraish Shihab's interpretation of the verses related to leadership characteristics, the researcher in this case will analyze Quraish Shihab's thoughts in relation to the characteristics of transformational leadership. A transformational leader not only has a firm nature but

also has a gentle and forgiving nature. This attitude will create a conducive climate for change. Because members of an organization will also be more open to creating innovations and new ideas because they feel appreciated.

Not only that, this transformational leader in his decision making is different from authoritarian leadership. If authoritarian leadership is only from the leader, but for transformational leadership itself also involves deliberation or joint decision making, namely by asking for opinions and listening carefully to consider all input. This will create a sense of responsibility for each other towards the decisions that have been taken.

Meanwhile, according to Jamal Makmur Asmani, a leader in an educational institution, namely the head of a madrasah, is a functional teacher who is given the mandate to lead a madrasah, a place where the teaching and learning process is held or where interaction occurs between educators and students in learning (Asmani, 2012).

Based on the theory above, there is a general outline that can be concluded if the principal is a teacher who is given tasks and responsibilities and has the competence to lead an institution optimally to achieve goals. As the word of Allah in QS. Shad 38: 26 which reads:

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ يَوْمَ نَسُوءِ الْحِسَابِ

O David, we have made you Caliphs (rulers) on the earth, so judge between men justly and do not follow your lusts, for they will lead you astray from the path of Allah. indeed, those who go astray from the path of Allah will have a severe punishment, because they forget the day of reckoning.

Based on the verse above, it can be explained that a leader has the power and position in managing an educational institution, in addition to providing all decisions that handle the work program that is implemented, namely being carried out fairly, honestly and objectively. For example, a leader in a Madrasah educational institution makes decisions regarding the work program that will later be carried out and carried out fairly, objectively and in accordance with the conditions that occur.

Based on the explanation above, it can be concluded that in educational institutions, the characteristics of leaders, namely having fair, honest and objective nature, are a character that must be possessed by leaders, especially in making decisions on programs that will be run. Therefore, these characteristics can be used as characteristics of transformational leadership as a form of change in the character of the leader to make the leader better in the future.

Not only that, there are also verses of the Quran that refer to discoveries or innovations that can benefit humans. This can be connected to the technology that is developing at this time, which can be connected to the letter An-Nahl verse 14, namely:

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلًا حَلِيقًا تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

It is He who has subjected the sea (to you) that you may eat fresh flesh (fish) from it, and you extract from it ornaments which you wear, and you see the ships plying therein, and that you may seek of its bounty, and that you may be grateful.

In the verse it is explained that if Allah has controlled the water for us, which allows us to sail and send products to their destinations. In that case, so that you seek the virtue and sustenance of Allah by way of boarding ships and trade and other needs. (Shiddiqiey, 2000)

So based on the verse it emphasizes the importance that a person is encouraged to be grateful to Allah for the gifts given to humans and the importance of using natural resources carefully. And humans are encouraged to find something new with their wisdom. While associated with leadership, a leader in this case must make a new innovation by using something that existed before. So to determine the program that will be run in the future, a leader can make an innovation or breakthrough something new by linking something that already existed before.

Basically, the success of an institution depends on the leadership of the principal. Because the principal is a vital element for the effectiveness of educational institutions. (Kurniawan, 2022). In Islam itself, the verses of the Qur'an that discuss leadership are not few. As in the Qur'an, verses are found that relate to the issue of leadership. One of them is in QS. Al-Baqarah 2: 71

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"The believers, men and women, some of them are helpers for others. 328) They enjoin (do) good deeds and prevent (doing) evil, enforce prayers, pay zakat, and obey Allah and His Messenger . They will be given mercy by Allah. Indeed, Allah is All-Mighty, All-Wise."

This verse explains the nature of believers. And those who believe, with their perfect faith, both men and women, some of them become helpers to others in matters of truth and goodness. This can be clearly seen in their attitudes and behavior, namely that they command what is right, and prevent what is evil, perform prayers, pay zakat, and obey Allah and His Messenger. They are the ones who will always be given grace by Allah. Indeed, Allah is all-powerful to protect them with His mercy, Most wise in all His gifts.

There are Islamic educational values referred to in the verse above, including those that have been expressed. First, it teaches us to always foster a sense of mutual assistance in every activity of our daily lives. Helping each other is meant with all our heart, full of affection, a sincere soul, not only in something that is material but more inclined towards everything related to piety to the Almighty. Second, Amar ma'ruf nahi munkar, as humans of course we are never free from mistakes and forgetfulness, therefore Islam teaches its people to remind each other in goodness in a gentle and wise way. (Kusniawan et al., 2021).

A leader is a figure who is an example for every person he leads. This figure must have a good profile so that he is worthy of being an example and a role model for every society in general. In the verse above, Allah has commanded us to always obey Allah and the Prophet Muhammad SAW. With that obedience, it should lead every person to always follow what has been exemplified by the Prophet Muhammad SAW. The leadership characteristics contained in the verse above illustrate that: In the meaning "And those who believe, male and female, some of them are helpers for others." This verse shows the importance of cooperation in leadership. A leader must be able to work together with his team, be it fellow leaders or members being led. A good leader understands that success does not only depend on one individual, but also on the cohesiveness and cooperation of the team. In the context of education, this means that educational leaders must be able to build a solid team with educators, staff, and parents of students to create an environment conducive to learning.

Based on several analyses of the discussion above, it can be concluded that basically there are several characteristics of transformational educational leadership in the perspective of the Qur'an, including: 1) deliberation, in this case a leader makes deliberation a way used to establish openness between leaders and members of an educational institution organization, to produce a new idea or idea as a form of change in the future. 2) fair, honest and objective nature, a transformational leader in an educational institution to make changes, this is used as the basis for the characteristics that must be possessed by a leader. Because in making a change, these characteristics must be upheld as a form of character of a leader. 3) innovation, the characteristic of innovation is a key characteristic of transformational leadership. because the characteristic of transformational leadership itself is that the leader must be able to design a change. 4) working together. Transformative leadership, collaborative characteristics are inseparable in running an organization. Because to create a change, it certainly requires teamwork to channel an idea to create a change for the better.

Implications of Characteristics of Qur'anic Educational Leadership in the Era of Society 5.0

In the current era of globalization, change has become a common thing that must be done in life, one of which is in educational institutions. Technology is currently becoming something that is increasingly vital, because technology has become a partner in life. Previously during the Khandak war, the prophet Muhammad had used Persian war technology, digging a trench that surrounded Medina with his companions. Even science and technology at that time had advanced rapidly. This is because Islam has encouraged and demanded the use of whatever Allah has created on this planet as a form of public welfare (Syamsuri, 2018). The implications of educational leadership characteristics in the era of society 5.0 are stated in QS. Al-Baqarah 2: 30, namely:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفًاۖ قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۗ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَۙ

Remember when God said to the angels, "I will make a caliph on earth." They said, are you going to create someone who will cause harm and shed blood there, while we glorify you and sanctify your name?" he said "indeed I know what you do not know."

In the interpretation of Fi Zhilalil Qur'an, the concept of caliph is understood as a new living creature created to carry out its duties and responsibilities for the universe. Allah SWT has basically bestowed upon the caliph various kinds of competencies and abilities that enable them to carry out their

obligations. This makes this human being have a higher degree in the system of Allah's creation on earth (Quttub, n.d.).

Meanwhile, according to the interpretation of an-nur, some interpreters in the word of Allah indicate that there were other creatures created before the prophet Adam. However, because they violated the law of Allah, they were destroyed from their place by humans. With this, Allah gave humans reason as an additional tool to help humans in running their lives. Allah also gave humans the task of becoming caliphs or perhaps on earth (Hamka, 1989).

According to Hamka, in any interpretation, it basically invites humans to broaden their minds so as not to associate partners with Allah. The position of humans at this time that is needed by Allah should make humans able to provide the best possible benefits from what they do while living in the world (Hamka, 1989).

Quraish Shihab in his interpretation of Al Misbah added that this verse is a notification from Allah to the angels that he will create humans on earth which will later add to the duties of the angels, namely helping to supervise and guide. For example, such as recording human deeds, and supervising human actions which will be accounted for later (M. Quraish Shihab, 2005).

From the letter of al-baqarah can make humans become insan Kamil. Our human being itself is the ideal criteria to carry out the role of caliph on earth. The caliph who has the character of our human being can contribute to the formation of a society that is in place. namely a society that is in a harmonious and balanced social order / civil society.

The concept of the caliph about the purpose of education in the era of society 5.0 is very important. Namely explaining how the rapid growth of technology greatly affects aspects of human life. In the purpose of Islamic education itself, it does not only focus on the formation of personality character, but also mastery of technology and its use for the common good. The caliph leader on earth at this time must be able to manage and use technology as well as possible. Because in the era of society 5.0, humans are placed as the center of technological civilization as the basis for development. Therefore, society is expected to be able to overcome challenges, especially for leaders in making changes by utilizing technology.

In addition to developing technology, the balance between ethics and technology is part of the implications of developing educational science in the era of society 5.0. A transformative leader, in implementing changes in the Qur'an has emphasized the importance of balancing technological progress with Islamic ethics. The development of technology must be focused on the welfare of humanity, namely by considering the sustainability of the environment and society. The values and teachings of the ethics of the Qur'an can be applied in the context of technology today. Choosing to be fair and treating everyone with humanity is emphasized in the Qur'an, namely in the letter al-Maidah 5: 8:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

"O you who believe, be you upholders of (the truth) for Allah (and) witnesses (who act) fairly. Don't let your hatred of a people encourage you to act unfairly. Be fair because (fair) is closer to piety. Have faith in Allah. Indeed, Allah is very careful about what you do".

The verse, if related to the context of technology, means considering the social impact that occurs. The meaning of this is that in developing and using this technology, it does not hurt or harm other people around it. So leaders in educational institutions, using technology as a form of change in adapting to the current era must continue to consider the social impact that will occur in the future. So there must be a balance between ethics and technology.

The technology that is developing at this time, in its implementation privacy and security are things that must be considered. The Quran has an individual nature and recommends protecting the honor of others. As stated in the surah al-hujarat 49: 12:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ ۚ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O believers, stay away from many prejudices! In fact, some prejudices are sins. Do not find fault with others and do not let any of you gossip about others. Does any of you like to eat the flesh of his dead brother? Of course you feel disgusted. Fear Allah! Indeed, Allah is Most Accepting of Repentance, Most Merciful.

Based on the verse in the context of modern technology, this involves securing personal information and preventing the exploitation of technology to violate the privacy of others. So the leader of an educational institution, namely the principal, in this case must carefully guard personal information, starting from educator data, education personnel to students. The data containing personal information

must be secured as well as possible, so that it is not exploited by external parties. So a transformational leader, in making changes must be careful, especially regarding maintaining privacy and security.

Therefore, educational leadership in the era of society 5.0 based on the perspective of the Qur'an has a great influence on the progress of education. Because it functions as a welcoming social transformation. The implications of the characteristics of educational leadership from the Quranic perspective in the era of society 5.0 based on the above include: 1) developing technology, Leaders in this case as the foundation of agents of change. So it can be interpreted that the goal of education in the era of society 5.0 leaders must focus on developing the skills needed by developing current technology effectively, so that educational institutions can be more advanced in the future. 2) considering the social impact that will occur, transformational leaders in educational institutions, namely principals in making changes, especially after developing technology, must consider the social impact that will occur in the field. Its function is not to harm either party. 3) maintaining data privacy and security, along with the rapid development of technology, do not be concerned about data breaches Personal information and educational institutions often occur. Therefore, the principal as a leader in carrying out agents of change must always maintain the privacy and security of the stored data.

CONCLUSSION AND RECOMENDATIONS

Educational leadership is characterized by transformative qualities that shape the future of institutions. One key characteristic is deliberation, where leaders foster openness through discussions with members of the organization, allowing for the generation of new ideas and innovations. Additionally, fairness, honesty, and objectivity are essential traits that define a transformational leader, ensuring integrity in driving change. Another crucial aspect is innovation, as leaders must be capable of designing and implementing progressive transformations. Furthermore, collaboration plays a vital role in organizational success, as teamwork is necessary to channel ideas and bring about meaningful improvements. In the Society 5.0 era, educational leadership is also influenced by the Qur'anic concept of humans as caliphs on earth. Leaders today are not only responsible for shaping individual character but also for mastering technology to assess its impact, protect data privacy, and utilize technological advancements for the betterment of education. With continuous technological growth, adaptive leaders can create more advanced educational institutions, ensuring a brighter and more innovative future for learning. Sistem diagnosa penyakit pada ayam menggunakan metode Certainty Factor peternakan ayam Parude Rude digunakan oleh peternak pada peternakan parude rude untuk menjadi pedoman dalam memberikan penanganan atau pengobatan pada ayam sesuai dengan solusi yang diberikan oleh sistem. disamping itu sistem juga akan memberika kemungkinan penyakit lain berdasarkan gejala-gejala yang ada, sehingga peternak dapat mengurangi resiko kematian pada ayam potong

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